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John E. Zercher

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Evangelical VISITOR



October 25, 1977

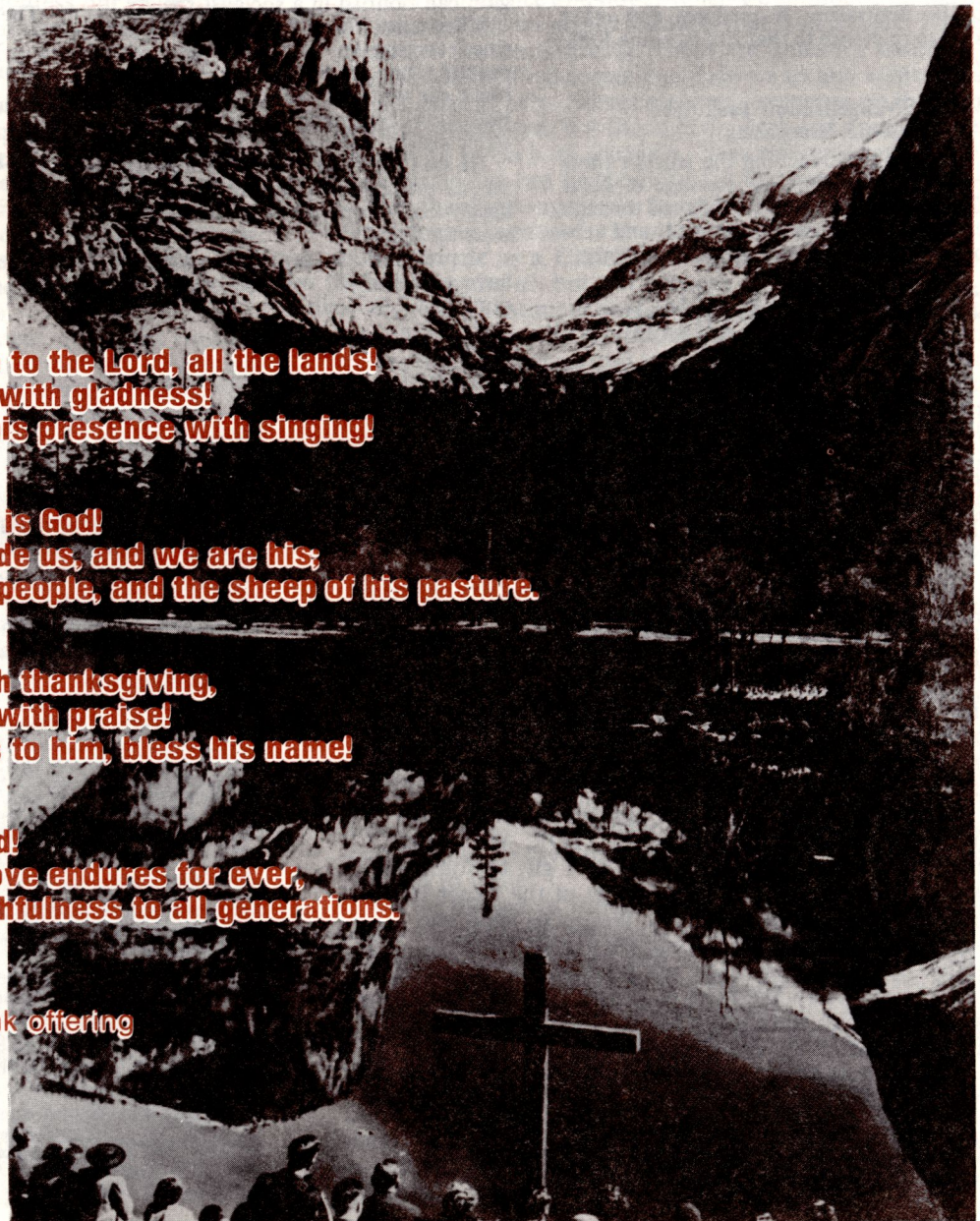
**Make a joyful noise to the Lord, all the lands!
Serve the Lord with gladness!
Come into his presence with singing!**

**Know that the Lord is God!
It is he that made us, and we are his;
we are his people, and the sheep of his pasture.**

**Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him, bless his name!**

**For the Lord is good!
his steadfast love endures for ever,
and his faithfulness to all generations.**

Psalm 100
A Psalm for the thank offering



Religious News

Biblical Scholar Assesses Importance of EBLs Tablets

The startling discovery of some 20,000 clay tablets in northwestern Syria will keep biblical scholars busy for a long time to come.

That assessment emerged from a lecture on "Ebla, Ugarit and the Old Testament" delivered in Detroit by the Rev. Mitchell J. Dahood, S. J., during the 40th general meeting of the Catholic Biblical Association of America.

The tablets have been attributed to the Kingdom of Ebla, a civilization that flourished more than 4,000 years ago.

Tablets published to date have included some names of places and persons in the Bible. One mentions "urusalima," thought to be Jerusalem. It predates any other known reference to that city by some 1,000 years.

World Evangelization Task Seen As 'Awesome, Staggering'

The task of reaching the world's three billion people with the message of Jesus Christ can only be accomplished through carefully researched strategy and coordinated action, says C. Peter Wagner.

From the Editor

I am writing this in September for an issue dated October about an event happening in November—the annual subscription effort.

This subscription effort focuses at the congregational level. As a result you who are members or are identified with a Brethren in Christ congregation will be given the opportunity to renew your subscription during November.

We would encourage you to do this. If your subscription bears a 77 or 78 expiration notice you would help us and save yourself the receiving of renewal notices if you would renew during the November effort.

There is another compelling reason—our subscription price will increase as of January 1. Renewals will be \$5.50 and gifts \$5.00. There will be a comparative increase in multiple-year subscriptions. You will save if you renew in November.

Most of you who read this are subscribers. Hopefully, you feel good about the VISITOR. We would encourage you to send the paper as a gift to someone whose resources or even knowledge of the paper would result in their not subscribing. We try to keep two readerships in mind each time we put an issue together: Those whose roots are deep and whose acquaintance wide in the Brethren in Christ Church. And, those who are new to the church but who have an interest and an appreciation for the denomination.

Let me remind you that the denomination will be observing the 200th anniversary of its founding during 1978. This will receive coverage in the VISITOR. This is a year you will not want to miss—a year to renew and to give the VISITOR.

Illustrating the magnitude of effective global evangelization Wagner states, "If Billy Graham were able to address one million of the world's unreached peoples on each day of the week, Monday through Friday, with a different million each day, it would still take him twelve years to preach to the three billion, with no vacation or sick days allowed!"

Dr. Wagner proposes a nine-step process: Research and designation of unreached groups; suggestion of possible "evangelism forces"; recommendation of possible methods; adoption of strategy; formulation of precise plans; gathering of resources; initiation of flexible action; evaluation of ongoing strategy; and the sharing with the total Christian community the analysis of the results.

Faith Can Thrive in a Socialist Country—Graham

Evangelist Billy Graham noted during his preaching mission in Hungary that religion can flourish in a socialist society.

"I have not joined the Communist party since coming to Hungary," he told reporters, "nor have I been asked to. But I think the world is changing and we're on both sides beginning to understand each other more."

He said that there was no precondition on his preaching by authorities and was happy that "people can come to church and worship God."

"I preached the same messages that I have preached all over the world in the same way," he confided.

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On Being Thankful

INGRATITUDE may not be one of the "seven deadly sins" but the apostle states that it is one of the steps towards complete moral disintegration (Romans 1:23 ff.).

Thankfulness is an essential Christian virtue. We are to accompany our requests of God with thanksgiving. We are to be thankful in and for all things. We are to be aware that all good gifts come from God.

In the act of thanksgiving we recognize our dependence on God. We admit our need. We confess our inadequacy. To all of these conditions God responds in grace and providence. The act of thanksgiving strikes at pride and selfishness.

As we recount our blessings it is easy for pride to come into our lives. By our own wisdom and effort we have attained this success and acquired these goods. We recognize God's part in it but are aware of our own part as well.

What we forget is that neither what we have nor who we are is solely of our doing. Our roots go back for generations and those virtues of industry and frugality and responsibility are the result of the training we have received and examples we have seen.

I read about the high unemployment among the youth of the inner-city. I see news features showing them loitering at the street corners. I hear of their recourse to crime as a means of survival. My temptation is to think if they would really want to work they could find work. I suppose that in this I am partly right.

But I forget that few of these know of a father who went to work each morning and returned to the family in the evening. No one has taught them either a skill or the discipline work requires.

I recall my early days as a lad on a Kansas farm. Sometimes there was little money but there was always lots of work. Some of our neighbors would head for town when a rain would halt work in the fields. My father seemed to have more work on a rainy day than on a fair one. There were always jobs turning up which my father would put on the rainy-day agenda. Besides that, weeds always pulled easier after a rain. This was the time to mend the harness or fix an implement or repair the screen door.

So when the Great Depression came and wheat was 25 cents a bushel and there was not much wheat, and when the dust clouds rolled across the sky until the sun looked like a moon and the corn dried up and the trees died off, we, with thousands of others, left Kansas. I did not come away with much money or goods, but I brought with me a heritage of values of more worth than money in the bank or houses on the land.

This is true of many of us who "count our blessings." Even the contribution we make to obtain the blessings we have is a result of that which we have received. So let us be humbled by this fact and be thankful. In our thanksgiving remember those whose heritage is a burden rather than a blessing. Few there are, if any, who are self-made persons. We are the product of generations past. When this inherit-

ance has been a blessing let us include it in our litany of praise.

Our thanksgiving needs to have integrity. We need to be honest and we need to be biblical. Into many of our lives come situations which are difficult and unwanted. These may indeed prove to be blessings in disguise and opportunities by which we learn important lessons which otherwise would go unlearned. So we need to face these situations in confidence and hope. When we cannot be thankful for what is here we can be thankful that God is there. There are times for thanksgiving. There are times for steadfastness and hope. God sometimes delivers us and sometimes he is a present help. Sometimes our journey is on the high ground, other times it is through the dark and dread valley. He is with us on both journeys. If we are not thankful for the journey we can be thankful for the companion.

Our thanksgiving needs to be biblical. Not everything that happens is cause for thanksgiving. Not everything that relates to me as a Christian is cause for rejoicing. I may rejoice in spite of, but not because of, these experiences.

There is a sentiment abroad today which calls for praise and thanksgiving for all that happens to us. This position denies our humanness and ignores the reality of evil in our world. Some things which happen are cause for confession rather than thanksgiving—confessing our own limitation if not our sinfulness. A failure in business may teach me a lesson for which I am grateful and could be a reason for thanksgiving, but it may have taken the life-savings of others and the means of livelihood of many. In such cases thanksgiving needs to be tempered by repentance and confession and, may we assume, restitution.

We need to be aware that not all that happens is God's will. In fact the distinguishing marks of the kingdom of God and the kingdom of this world are that in one God's will is followed; in the other God's will is ignored. To claim that whatever occurs is God's will therefore calls for thankfulness, ignores both reason and biblical truth.

This evil affects our lives and our homes. Divorce which involved others now comes to our own; a tragic death occurs which is so uncalled for, and without meaning; situations of which one is reluctant to speak become part of the lives of those we love and to whom we are near. How do we respond to these?

We do not act as though these are not real. We do not somehow call them within the will of God—permissive or otherwise. We recognize that the present world is an evil world—a world in which God's will is not done. We have been called out of this evil world to serve God and to do His will. But we are in the world and its tragedies affect our lives.

These are not reason for thanksgiving, but they are not cause for despair. Although our lives may be affected by that which is not God's will none of these things can separate us from His love. For this we can be eternally thankful.

Z

Death Is a Judgment Call



Leighton Ford

WHAT happens after we die?

For centuries thoughtful men have pondered that question. As someone has said, the ultimate statistic is: one out of every one dies. And after death—what then?

Some say after death there's nothing.

Comedian Woody Allen was asked by an interviewer, "aren't you happy that you will achieve immortality through your achievements?" Allen gloomily replied, "who cares about achieving immortality through achievements? I'm interested in achieving immortality through not dying."

Now we hear there is good news for the Woody Allens of the world. Psychiatrist and philosopher Raymond Moody has published a best-selling book called *Life After Life*. Dr. Moody has documented many cases of patients who supposedly have been clinically dead and then have returned from the other side. Like modern-day Columboes, coming back from a voyage into the unknown, these patients report there is a new world, a life after this one, a place of happiness and bliss.

But let's hold our enthusiasm just a minute.

Woody Allen says after death, there's nothing.

Dr. Raymond Moody says after death, there's more life.

But Jesus Christ says after death, there's judgment! "A time is coming," he said, "when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned." (John 5:28-29).

He taught that the Son of Man would come in his glory and all nations

would be gathered before him. Then "he will separate the people one from another as a shepherd separates the sheep from the goats. He will say to those on his right, 'come, you who are blessed by my Father; take your inheritance,' but to those on his left he will say, 'depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.'" (Matt. 25:31-46).

"Man is destined to die once, and after that to face judgment" (Heb. 9:27) so states the Bible.

But how does this fit in with Dr. Moody's studies? Moody says that the patients he has studied have seen no heaven and no hell. Instead of judgment, they have a flash-back review of their lives and even when their most sinful deeds are shown on the screen, "the being of light . . . responded not with anger or rage, but rather with understanding and even with humor."

Certainly, the belief that there is no judgment is appealing to modern people to whom the whole idea of judgment seems outdated. So they say: "I just can't believe a God of love would judge anyone." And now Dr. Moody has given us proof that there is no judgment.

I would like to agree—I honestly would.

A part of me says, "I would prefer that there be no judgment." How wonderful to live as you like and know that everything will turn out okay at the end. To do your own thing and not have to account to anybody.

Can you imagine a world without accountability?

Take sports for example. What if you had no umpire to call balls and strikes in baseball. No referee to whistle fouls in basketball or signal touch-

down in footballs? Without judgment calls, sports would fold up. You have to have rules and judgments or sports would have no meaning.

Imagine a nation where law courts were removed and criminals allowed to run scot free without ever being brought to account.

If you remove judgment, you make men less than men. Take away our responsibility and you make us machines. The Bible teaches there is a judgment because God sees our actions as important. I believe that God is just and loving. He will take into account what opportunities we have had to respond to his love.

What will judgment be like? Revelation, chapter 20, gives us a vivid picture: "Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. If anyone's name was not found written in the book of life he was thrown into the lake of fire" (Rev. 20:11-15).

The picture reminds us of three solemn facts: (1) There will be a day of reckoning; (2) There will be no absentees, but each of us will have to give an account; and (3) There will be a separation.

The Bible says that we will be judged for our deeds (Rev. 20:12), our words (Matt. 12:36-37), our thoughts (Rom. 2:16), our character (Rom. 14:12—"Every one of us shall give account of himself to God").

No wonder Revelation tells us that men tried to flee from God's presence!

The Vietnamese Family

Carolyn E. Pertusio

No wonder we don't like the idea of judgment! If you and I had to be judged only on the basis of what is in "the books" who would stand a chance?

But thank God, there is also another book. John calls it "the book of life." It contains the names of all who are spiritually alive—and no one who has ever asked to have his name written in the "book of life" has ever been refused. God does not have any quota of failures. He does not want anyone to perish (II Peter 3:9).

That "book of life" contains only the names of those persons who have trusted Christ for forgiveness. Across their names is written, "sins forgiven—debts paid for Jesus' sake." As Paul wrote, Jesus Christ has "blotted out the handwriting . . . that was against us." He "took it out of the way, nailing it to his cross." (Col. 2:14).

Michael Green puts it like this: "although nobody can hope to face God upon the record of his (own) deeds, anyone can face God upon the record of Jesus' deeds." Only when we know we are in the "book of life" can we face the opening of the books of our lives with confidence.

It's not seeing the throne and the books that should concern us so much as seeing Jesus.

The loving Savior is also our final judge.

After death, what?

After death—the judgment. But in judgment—there is mercy.

In Jesus Christ—for those who trust in Him—there is judgment past, and sin forgiven and life forever.

THE strong concept of the family unit has deeply impressed Americans who have worked with the Vietnamese since their arrival two years ago. There is a quality of love among the members that the American family seldom experiences. That quality finds its expression in submission—but submission with a difference.

The serious Bible student is familiar with the concept of submission. Christians are encouraged to submit to their leaders (Hebrews 13:17), and to "every ordinance of man" (I Peter 2:13). The younger are admonished to submit to the elder (I Peter 5:5). In addition, the relationships between servant and master and between parent and child imply the concept of submission.

But the passage from Ephesians 5:22-33 has provided the basis for most of the works published on submission. The focus can be found in verse 22: "Wives, submit . . ." The implication is that, if only the wife will give up her rights, every marital problem will be solved. Of course, the admonition to the wife is important. But the Vietnamese have realized that Ephesians 5:21 belongs with the other twelve verses, a principle which most Americans have not yet discovered. Let's take a closer look.

"Submitting yourselves one to another in the fear of the Lord." Doesn't that verse say something to the other family members, as well as to the wife? Submission is not something one member of the family does. It is a command for every member. Mutual submission is the principle which operates in the Vietnamese family unit. The wife is never happier than when she is pleasing her husband. Similarly, the husband is most happy when he pleases his wife. And the children their parents. And the parents their children. The result is a bond of love which neither war, nor separation, nor death, nor anything else can break.

May I quote Khanh, a Vietnamese man sponsored by our church? "The

customs of the Vietnamese people use the family as the fundamental unit of life. The man depends on the wife and the wife depends on her husband. She tries to do anything her husband wants her to, and she is always willing to do it without complaining. She tries to make her husband feel that at home everything is cared for and he has only one thing to do—his job at the office. For these reasons the man thinks there is no place better than his home, and no one loves him more than his wife."

Can this missing quality be injected into the American family unit? Certainly it can, but not without the revision of some aspects of our lives. Service must conquer selfishness. Genuine love for one another must overcome self-pity. Giving honor to others must replace seeking honor for ourselves. Stubbornness must give way to the desires of other family members. Competitiveness must yield to cooperation.

This can be accomplished only by submitting ourselves to the work of the Holy Spirit and by seeking to pattern our lives on the ultimate example of perfect submission—the life and death of Jesus Christ.

"But what about *my* rights and *my* feelings?" you ask. In the family where each member is actively seeking the best for all the other members, this question need not be a concern. As each person submits his will to the will of the others, the needs of all will be met.

It is time for us to realize that submission is not a one-way command. When the Scriptures say, "Husbands, love your wives," and "Children, obey and honor thy father and mother," they are simply stating different aspects of submission as they apply to the various roles. The commands "love, obey, and honor" cannot be separated from submission any more than the command "submit" can be separated from love. Submission is not for wives only; it is for all members of the family. And where there is mutual submission, there will be a depth of love which cannot be experienced in any other way.

The writer is a member of the Palmyra Brethren in Christ Church.

The Blue Laws, Sunday, and the Issue

Robert Ives

NOT being a merchant, a legislator or a Delaware County suburbanite, but a pastor, I could smile when the Pennsylvania House voted in late spring, 1977, to preserve the State's Blue Laws, those statutes of 1794 written on blue paper. I believe they are probably a good thing for people, but in a secular, pluralistic society, I don't expect a majority of people to be convinced by my arguments in favor of them, nor do I expect them to remain laws much longer.

One of the 10 commandments is the starting point of the laws: "Remember to keep the Sabbath day holy." It's a command filled with memories, like the tale about my grandmother who was one of those Christians conscientious about observing the Sabbath. One Sunday she invited a neighbor for dinner. This friend came and as they were sitting down to dinner, the friend found that her salt shaker didn't work, it was empty.

"Oh, that can be fixed," said my grandmother, "I'll go and fill it," and she did. "But surely you don't do things like that on the Sabbath," her shocked friend said.

Several weeks later my grandmother was at this same friend's home for a Sunday meal. Just as they were about to sit down to eat the woman exclaimed, "Now if you'll excuse me for a moment, I want to turn the water on so the garden will be watered as we eat."

Grandmother said afterward, "Why, I thought it a much worse thing to water the garden than to fill the salt shaker."

I guess many people have stories like that about old Sunday observances. Sundays used to be endless days when one couldn't do much of anything. We all cringe like Nathaniel Hawthorne at such bleak remembrances. Then people become "liberated" and treat Sunday as no different from any other day,

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and rather than being bleak, Sunday becomes tiring.

Now the command asked us to keep the day holy, and therein lies our problem, how on earth (since it will no doubt be easier in heaven) does one keep a day holy?

One answer was the answer of the ancient Jews of whom it was said there were 1,521 things the Jews could not do on the Sabbath. During Cromwell's time in England, from 1650-1660, the Puritans lived in a like way. There is even a story from 17th century Scotland about some poor wretch who was hauled into court for smiling on the Sabbath.

Luther suggested in the 16th century that the way to keep the day holy was to spend it reading and studying God's Word. That's a good rule. There have been other things Christians allowed themselves to do on Sundays. Recreation is one of them. What Sunday recreation usually means is interpreted broadly: "One man's rest is another man's work," so they condone things like gardening, working on the car or playing baseball. I personally am not so convinced by that recreation argument, for the Sunday issue is not merely to relax the body but to bathe the mind and soul.

There are two principles which can help us define how we can keep a day holy. The first concerns holiness. The second is about rest.

First, about holiness. Holiness means to set something apart for a sacred use. What sacred use? Certainly not glumness and sadness, but what then? Is it a sacred use that can be legislated so we can know what we should or shouldn't do?

As in so many things Jesus gives us help here. He said once (it is recorded in Mark 2:27-28) that the Sabbath was made for man. Often people understand this to mean we are free to make our own regulations, free to guide our own Sabbath. Now that can't be right because our constant problem is to let

immediate pressures crowd out our day, so if we made our own regulations, Sunday would become the junk pile at the end of the week.

A paraphrase of Exodus 20:8 might help to emphasize holiness: "remember to use the Sabbath day as a day to promote holiness in yourself." In other words, the holy use for which this day is set apart is our own progress in holiness. Here is Sunday (I am not interested here in the legalistic trick by which some call this Saturday rather than Sunday. The consistent practice of the Christian church settles that question in my mind), Sunday, a day which is our own special day. It is not to be made into a day as much like heaven as possible, for that's been part of the problem with Sunday observance. No one knows what heaven will be like and the glum, sit-at-home-and-read crowd have won out. Whatever else Sunday is to be, it is not a barren day. At the same time, it is not a day like any other day. Sunday is a special day in which something can happen in us that could never happen if there were not a special day set aside for it.

But a holy day has this difficulty. We cannot see and measure how keeping this different day helps us. When we keep this day special that doesn't bring greater productivity or less tension or more justice among men. Those are rationalizations about why we ought observe Sunday. Instead Sunday is a day for holiness and holiness is about our relationship with God. To keep a day holy means that by faith we do something which helps our relationship with God.

But how shall we measure that? What changes shall we look for in our lives? Does anything at all happen?

A couple of years ago I decided to set aside a day each month as a special time for each one of my three children. While I haven't regularly kept to that plan, the idea was good, that one

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Religious News

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Projected Median Age for Year 2000 Hiked as U.S. Death Rate Declines

An unexpected decline in the recent number of deaths has forced the U.S. Bureau of the Census to revise upward its projections on the median age of the population.

The U.S. population in the year 2000 is expected to be slightly older than demographers were predicting only two years ago, the bureau's revised population projections indicate.

At the time of the 1970 census, the median age of the population was 27.9 years, and was estimated to be 29 in 1976. The latest report now projects that this figure will range from 32.5 to 37.3 years at the beginning of the 21st century.

The report said the number of persons 65 and older is projected to increase from an estimated 22.9 million in 1976 (10.7 percent of the total population) to about 31.8 million in 2000 (or 11.3 to 12.9 percent of the population).

"However," a bureau spokesman said, "by the year 2030, the combination of declining mortality and the aging of the post-World War II baby boom population is expected to result in elderly population of 55 million. This value could represent anywhere from 14.0 to 22 percent of total U.S. population, depending on future fertility levels."

1978 Convention Theme Points Out Evangelical Responsibility

"God's Mandate/Our Mission" will be the theme of NAE's 36th Annual Convention to be held February 21-23 at the Radisson South Hotel in Bloomington, Minnesota, a suburb of Minneapolis.

The theme is based on Micah 6:8, "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Those words will provide the basis for discussion and interaction in the workshops, seminars and luncheons that will be held throughout the three-day convention.

"Our intent is to address the evangelical agenda for social justice, world compassion and personal holiness," said David L. McKenna, convention coordinator and president of Seattle Pacific University in Seattle, Washington. "As a focus for the evangelical spirit," McKenna continued, "NAE has the obligation to speak and to lead the response to God's question voiced by Micah in the Old Testament."

Archbishop Says Church Needs Ministers with Message

If the church is to fulfill its evangelistic mandate, it needs ministers with a clear message from God, said the Most Rev. Frederick D. Coggan, archbishop of Canterbury.

The spiritual leader of the world's 60 million Anglicans made the remarks in a service to an overflow crowd of nearly 4,000 in Toronto's downtown St. Paul's Anglican Church.

"When I ordain a man as a priest, I'm not looking for a good organizer, a financier, or an entertainer," stated Dr. Coggan. "I want a man who has seen the Lord and who has a gospel big enough for the world and its needs."

He added that when he attended church as a worshipper in the pew, he looked for more than congeniality. "I can find that in a club," he said.

"I go as a transient on his way to eternity, made in the image of God but with that image debased, needing to be taught how to meditate, to worship, to think," said the archbishop. "To meet that need I need a minister who himself sweats to know the truth and to proclaim it."

Before anyone can engage in evangelism, he or she needs to ground their being in "truth, experience of God, and deep theology," contended Archbishop Coggan.

Dissenting Episcopalians Will Split

The ordaining of women priests and the introduction of a new prayer book for the Episcopal Church has forced dissenters to map a formal split from the denomination of 2.9 million people.

Some 1,500 clergy and lay representatives attending the Sept. 14-17 Congress of Concerned Churchmen in St. Louis announced at the beginning of the conference that they were making plans for a formal split.

"The church we loved has gone another way, unheeding," Perry Laukhuff of Amherst, Va., told *Los Angeles Times* Reporter Russell Chandler. "It has . . . changed doctrine, it has turned its back on . . . scriptural standards. . . ."

Laukhuff, 71, president of the dissident group, rushed to explain that the break-away group, tentatively named the Anglican Church in North America, is not a schismatic or splinter organization.

"We stand where we have always stood," Laukhuff said. "We adhere unchangingly to the one Holy Catholic and Apostolic Church of Jesus Christ . . . others do not. Therefore, when others say we are guilty of schism, we fling the charge back into their teeth."

1,700 In Russia Sign Petition To Reopen a Church

Taking an unusual public stand for religious liberty, 1,700 residents of Gorky have signed a petition asking the Soviet government to reopen one of the city's closed churches.

The declaration states that the Volga River city of Gorky, once one of the U.S.S.R.'s flourishing religious centers, now has only three small Russian Orthodox churches to serve nearly 1.5 million people.

Moscow, by comparison, has approximately 100 functioning churches for a population only four times larger than Gorky, 400 miles to the west.

The petition, according to an AP report, asks the government to allow its signers to use their own money and labor to renovate some of the city's old churches that now stand unused and crumbling.

Dr. Schuller to Keynote A Catholic Convention

Dr. Robert Schuller, a noted preacher and director of television's "Hour of Power," will deliver the keynote address during the 10th annual convention of the National Catholic Development Conference in New York, Sept. 19-22.

An ordained minister of the Reformed Church in America and founder and senior pastor of the Garden Grove (California) Community Church, Dr. Schuller will address more than 500 persons, religious and secular, taking part in the conference on religious and charitable fund-raisers.

Nuclear War Seen 'Inevitable'

The International Peace Research Institute, Stockholm, has forecast that 35 countries will be able to manufacture atomic weapons by 1985, thus making nuclear war no longer improbable but "inevitable."

The Institute said public apathy and resignation are causing citizens not to recognize or understand the real implication of the Nuclear Age.

'Soap' Pollutes the Channel

The American Broadcasting Company went ahead with its half-hour telecast "SOAP" Sept. 13, despite strong objections from religious leaders asked to preview the show, which means that the company doesn't really want to hear from listeners after all with regard to questionable programming.

The half hour of degenerate attempts at humor, described by previewers as "vulgar," "in bad taste," and an "assault on family life," has damaged television's credibility as a public servant.

Perhaps the chief losers are the children who watched the show in prime time.

"The problem is not that 'Soap' deals with sex but that it treats sex in an irresponsible manner," stated Foy Val-

entine and Harry N. Hollis, Jr., of the Southern Baptist Christian Life Commission. "It irresponsibly laughs at and shamelessly exploits the tragedies of adultery, homosexuality, impotence, incest, crime, senility" and to that could be added "murder."

Each local ABC station has the right to air its choices. But if pleas for better programming from citizens are going to be ignored as "censorship," then what hope is there for reversing television's downward skid into the pit of prurien-

cy? Prayer and letters to sponsoring companies remain the twin opportunities for cleansing the tube of its film of soap.

—Norman B. Rohrer

Confessions from the Rockpile

Bert Sider

IT'S hard to keep your thoughts from wandering when you're sitting on a muddy rock in the drizzling rain, listening to a less-than-average Bible expositor at 11:00 p.m. It's even easy to question one's sanity for having been talked into coming to the place, as everything seemed to be going wrong.

An arduous four-hour journey had taken us high into the mountains near Honduras. But my spirit had seemingly stayed low in the valley as we set up the electric plant, lights and sound equipment. The pastor who had invited us continued to assure us (or maybe himself, as he busily wiped the rain from his face) with an oft-repeated monologue that there would be more than 100 adults out for the service. It was difficult to believe. The closest house was almost one kilometer away. It was raining quite nicely, and I imagined us preaching to a few cows, pigs and horses.

Yes, of course, the brethren were kind to prepare us the evening meal. As I chewed my way through it, however, I could not figure out what could possibly have such a chewy consistency, yet taste all the world like one of those blocks of cow salt I used to like licking in my younger years.

As the hour of service approached, those who were more astute at predicting the weather acknowledged that the rain would stop (it did, at 1:00 a.m., in time for the third service) and that

The writer is a missionary with the Brethren in Christ Church in Nicaragua.

the night would be clear and starry (in that case, "night" started at 1:30 a.m.).

Faith is rewarded in various ways. We started the first service at 7:00 that evening. The pastor's hope germinated and flourished into full bloom by 8:30, when over 200 adults had showed up, some coming from nearby Honduras, four miles away, and many walking five miles over the rocky mountain paths to be there.

With not a great deal to stimulate my mind, my thoughts began to flip through pages of mental contrasts as I slipped around on my more-greasy-than-ever rock.

Some Nicaraguans, I reasoned, are really quite foolish. Can you imagine what possesses a person to walk five miles on a dark, rainy night to stand in the rain through eight hours of preaching and singing?

What is basically wrong with people who slip and slide over rocky mud-covered mountain paths in order to hear "special music" that we in America wouldn't permit even in a practice session?

There must be something fundamentally lacking in people of this type, I mused. Can anyone understand the logic of it all? Indeed, is their God the same as our God in America, where we drive in comfortable cars a few blocks or miles to church? At the carport so thoughtfully installed for us, we enter the luxurious sanctuary and listen to beautifully prepared special music and an excellent sermon, all while we sit on

quite a comfortable pew. Not to mention the fact that if we had a "touch of something," we probably would have stayed home. As I slipped off my wet rock again, I came to my conclusion. Something definitely was wrong.

I stood to get my circulation going again and tried to dry my eye-glasses on an obviously wet handkerchief. As I looked around, I noticed that no one else had that problem. Except for a few elderly ladies perched precariously on a meter-high bench, I was the only one with even a rock to sit on. Funny that I didn't feel grateful!

The rain let up, a star popped into sight, so I went and changed my shirt (an obvious advantage of having a very thoughtful wife). I tried to get some sleep on the front seat of the van, but between the electric guitar, the off-tune singing and the obvious lack of space, I gave up and returned to my rockpile to finish the service.

The next day dawned bright, sunny and hours too early. As my companions and I crawled groggily from an exceedingly stuffy and odorous van, we "shifted into low gear," packed the equipment and prepared to leave for home. My attention was arrested by two brothers in the corner of the patio, the one emptying his pockets of funds as a love-gift for the pastor, even though there were still three days until payday back in Managua. I listened attentively as the grapevine related how a certain brother who had been there before had left his extra shirts and trousers for the pastor and then went two weeks wearing the same ones until he could afford others. (When I asked him about it, he replied that it was scriptural! Might be. Sounds more like a case of irresponsibility to me. Well, I ask you, would you have done it?)

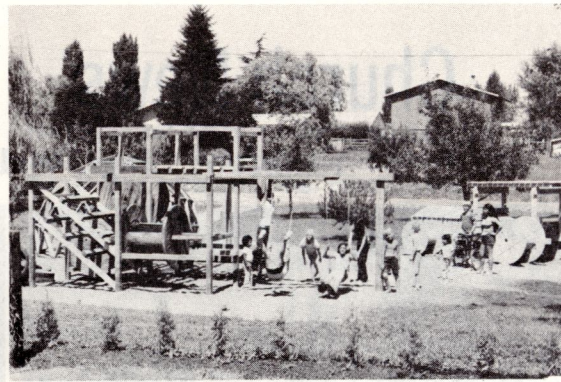
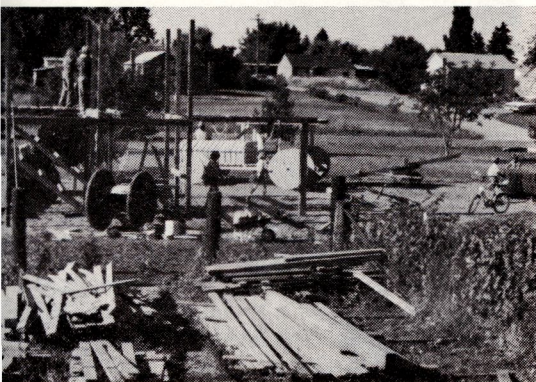
Yes, my conclusion of the night before was being confirmed a hundred times over. Some Nicaraguans are foolish, irresponsible, and definitely lacking in religious "class." They take the Bible so literally! One certainly hopes they'll soon learn to interpret the Scriptures. It'll be difficult for them to get anywhere at their present rate.

We finally departed as the sun began to draw the humidity from the drenched earth. The trip home was a continuous fight against falling asleep at the wheel. Visions of my soft bed and Marian's delicious cooking mysteriously made the van move ahead with ever increasing velocity.

After weaving dangerously through the last few blocks of taxis, buses and pedestrians, I was presented with a gift of nearly \$20 U.S. to offset the gas and other expenses I had incurred. As I

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Evangelical Visitor



Lake Labish Park

The People's Park

Leon S. Burkholder

FOR the past five years the Labish Village Tentmakers have been giving leadership to different community projects, as well as sharing Christ with the people living in the village. They have been a part of the process by which Labish Village was changed from a place of fighting and run-down homes, with people who didn't care, to a nice and peaceful village. The Lake Labish Park is one of the projects seen to completion by the Tentmakers.

After the community residents worked their way through the negotiation for a sewer system, the village had hope of becoming a nice area. Before the sewer system was put in, the sewage would seep to the surface and flow to the lower areas of the village, which was very unpleasant for the residents. There was talk of having the village put back into farm land. The decision of the county to put in a sewer system opened the way for a community park.

In the center of Labish Village was a low area which was filled in with the extra dirt from the sewer work. The community, seeing the area filled in and provided with proper drainage, felt that this would be a good place for a community park.

Warren Hoffman formed a committee to draw up a proposal for a community park. In June of 1975, at the request of the Labish Village Park Development Committee and the Labish Village residents, Marion County Commissioners purchased five lots in the center of the village. A portion of the street was vacated to add to the park acreage, which now totals 1.035 acres.

The county finished the sewage system and leveled the fill-dirt in the park. The committee was now ready to begin what they were told was almost impossible, something that had never been done before—to construct a park by raising funds and using strictly volunteer work.

In June of 1976 the Park Committee lost their chairman; Warren and Connie Hoffman, and their children, Erin and Brooke, moved to New Mexico to begin an assignment at the Navajo Mission.

The Park Committee elected as their new chairman Leon Burkholder, a new Tentmaker in the village.

There was a lot of work involved with the construction of the park. The first thing to do was to check with different businesses in the Salem area to see which ones would donate either materials or money. After all the contacts were made with the different businesses, our Park Committee decided how to use the money and materials most efficiently. Children helped by pulling nails from used lumber. They also helped to plant the many different shrubs and trees. Men from the community worked the ground with their rototillers to prepare it for seeding with grass. Play equipment was constructed by the use of lumber donated by the lumber companies in the Salem area. Bark dust was then placed around the shrubs and trees to complete the landscaping. These are just a few of the many different jobs completed by over 70 of the community people.

After a year of community people working together along with the Regional Park and Recreation Agency providing park planning and coordination, we had completed the park. The dedication of Lake Labish Park was held July 30, 1977, under sunny skies. County Commissioner, Walter R. Heine, and Robert L. Maxey, Director of the Regional Park and Recreation Agency, shared in the dedication with speeches of praise to the community for doing what was thought in the beginning to be impossible. Robert L. Maxey said that in his 20 years of working with parks, he had never seen a park installed by the people without financial help from the local government. He also said that he hopes this shows to other communities that they save tax dollars by the giving of time and money to community projects.

Music for the dedication was provided by the Glenn Tedina Combo. After the dedication, free ice cream and soft drinks were served.

The residents of Lake Labish Village are thankful to all the businesses that either donated materials or money for their park. They were also very thankful for the money received from the Brethren in Christ at large.

The village thanks Wilmer Heisey, Director of Brethren in Christ Missions of North America, for being conservative to their needs and sending in Tentmakers. Thanks to Warren Hoffman, Director of the Tentmakers from 1972 to 1976, and the many people who serve under the Labish Tentmakers.

Church News

Kenbrook Sings, Walks, and Breaks Ground



Alfred Brandt, Chairman Kenbrook Camp Board, turns shovelful of ground.



A partial view of the group gathered for the Hymn Sing and following the leader's direction in an "action" song.



Bar-b-que chicken being prepared for the hungry walk-a-thon participants.

The Annual Hymn Sing held at the Kenbrook Camp, July 31, was this year the occasion for breaking ground for the new Retreat Center.

Sharing in the Groundbreaking were, C. B. Byers, bishop of the Atlantic Conference; Alfred Brandt, chairman, Kenbrook Board of Directors; John Yeatts, assistant chairman; Glen Garriss, chairman, Promotion and Development Committee; Daniel B. Light, donor of initial land for Kenbrook Camp; Edith Kern, in-

itial promoter for the starting of the Bible Camp; and Henry N. Hostetter, director of the financial drive for the Retreat Center.

One of the major fund raising efforts was a 20 mile walk-a-thon from the Skyline View Brethren in Christ Church to the Camp. A chicken-bar-b-que awaited those who walked the 20 miles as well as those who came to the camp to await the hikers.

Kenbrook Camp was started in 1949 as a project of a Sunday school class of the Fairland Brethren in Christ congregation.

In 1971 the camp was turned over to the Atlantic Regional Conference. Up to the present the camp has been a summer camp primarily focusing on a ministry to children and youth.

The Retreat Center will provide a year-round ministry to youth and adults. It will provide accommodations for 80 persons, meeting rooms, indoor recreational area, and kitchen facilities for 250.

Bishop E. J. Swalm awarded Doctor of Laws Degree

At a convocation held on Friday afternoon, October 21, Bishop E. J. Swalm, was awarded an honorary doctor of laws degree by the University of Waterloo, Waterloo, Ontario.

In the awarding of this degree Bishop Swalm was honored for his activities on behalf of peace which have extended over a period of 60 years.

Born near Collingwood, he has lived most of his life in that part of Ontario (Simcoe County). He is the honorary bishop of the Brethren in Christ Church in Canada.

Ernest Swalm's peace position is in line with his religious tradition, but it was heightened considerably when, as a young man, he was imprisoned in the federal penitentiary at Kingston for refusing to bear arms during the First World War.

The rights of conscience respecting military service were written into the federal statutes in 1868 and it was these that Ernest Swalm insisted upon at the time of his own imprisonment. Eventually, he was paroled.

To a great extent, his prison experience set the course of his life. He subsequently entered the ministry and became widely



known through his writings, lectures and sermons, as a spokesman for peace and nonresistance. One lecture was repeated 250 times in churches, high schools, and universities, and his book, *Nonresistance under Test* proved helpful to thousands of Canadian conscientious objectors during the Second World War.

From 1940 to 1965 he chaired the Conference of Historic Peace Churches in Ontario, helping to lay the foundation for the new program in peace studies. These activities brought him into contact with the larger peace movement, including the Mennonite Central Committee, the Church Peace Mission, the Fellowship of Reconciliation, the World Relief Organization, and the Friends Peace Organization. Though a loyal member of his own denomination he has always been appreciative of other traditions.

On many occasions Bishop Swalm represented the peace churches in Ottawa, carrying their message and concern to five Canadian prime ministers. The last such occasion, in 1970, had to do with bridge-building to both the Soviet Union and China.

While the cause of peace occupied most of his life, Bishop Swalm found time to conduct some 400 preaching missions throughout North America. He also served for 20 years as a regional chairman for the Canadian Bible Society, for 15 years as chairman of Niagara Christian College board, and 39 years as a bishop within the Brethren in Christ Church.

ROCKPILE

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pocketed the pesos, a vision of my beloved brethren going needy in order to help me (rich missionary that I am) with expenses flashed through my mind. I thought that I had been uncomfortable the night before on that slippery rock in the rain. But this was not only uncomfortable, it was downright distressing!

Seconds before sleep laid its rightful claim, a final thought came to mind. "Maybe Someone is trying to say something!" He wouldn't be trying to put new wine into an old wine skin, though . . . would He?

THE BLUE LAWS, SUNDAY, AND THE ISSUE

from page six

day would be that one child's special day. We would do something special together, out to the golf driving range, go have a soda together, or go shopping. It was something special I would do with one of them. The hard fact is that unless I set that special time into my calendar, it is a long time before I get time alone with any of the children. I need to schedule that time. Who can measure the effect of those hours together? I can't and yet I know it affects our relationship with each other. That's the way it is with God's special day.

Now it is not that I don't have time for the children; and similarly it is not that we don't have time for all those other things that we seem to think we have to do on Sunday. There is a kind of general truth to the sentence after this 4th command. That truth is in Exodus 20:9, "You have six days to labor and do all your work." Six days! Those six days should be enough to get our work done, but we're all like the owner of a drug store who keeps adding counters and shelves to his store until a person can barely walk about. There is absolutely no room for anything else. We've ordered everything, got everything, filled up everything.

Malcolm Boyd wrote a book of poems several years ago entitled, *Are You Running With Me, Jesus?* The theme poem was about a man who had so much to do that he hoped Jesus would somehow tag along with him at breakneck speed as he tried to hold the pieces of his day together.

What a contrast Martin Luther was, who said at one time, "I have so much to do I must spend several hours praying before I can begin to do it." Now in our day people identify with Malcolm Boyd's problem. We might think it is a good thing to pray for several hours on a busy day, but we don't often do it. It would be interesting to compare which of the two men, Luther or Boyd, accomplished more in their lives.

Now having said these things about using time for holy purposes, I think that still leaves us with the question, what shall we do on such a holy day? Again the appendix to the commandment (Exodus 20:10) suggests that the day is a day of the Lord your God. That can mean two things, that God gave the day as the pattern for our days and so it is a day of God. It can mean that the Sabbath is a day we devote to God. Both things are true.

Well, what can we do on a day that is for God? Sit about strumming a harp, or a dulcimer? Perhaps we ought fill it with good things, semi-Samaritan kinds of things, driving here and there

for good causes, or holding church committee meetings. Many people do things like that.

I had a roommate in seminary who never studied on Sunday. He spent the entire day from midnight to midnight resting, reading the Bible, praying, worshipping, writing letters and occasionally speaking at various churches. Sometimes he would study up to 11:59 Saturday or set the alarm for midnight Sunday so he could study Monday morning, but the 24 hours of Sunday were inviolate. And God blessed his life. Today he is God's man. He obeyed God rigorously about this one day and God blessed his life and helped him grow in holiness as a result.

So much for this first principle, that the Sabbath is meant to help us in holiness. There is a second principle. This day is for rest.

Now the reason why we are to rest is not primarily because the body needs rest, or because people ought not work all the time, or for the ecological reason that the land needs rest or for the physiological reason that it decreases tension.

In 1963 Konrad Lorenz published the results of a long series of experiments with rats and other animals. He found that when you increased stress in animals you increased frustration, aggression and exhaustion. The animals he experimented with are a lot like people we meet every day, people who have no Sabbath, people who lack faith, people dying from stress-filled lives. People need rest. But that is not the primary reason for resting on the Sabbath.

The primary reason we rest is so God can do His work on us. When we work from jammed-into-every-corner schedules, how can God do His work in us? It seems such a simple principle, rest from your work so God can do His work in you; but it is hard to apply, as we all well know.

Let's say you want to build an altar to the Lord of Life. Each Sunday you bring one stone to the site. It looks for a long time as if nothing can be built. We keep bringing stones because God tells us to build an altar. Each year we bring 52 stones and when we are about 70 there are enough stones to build a suitable altar. Our problem is we want immediate results.

Israel thought they could forget the 7 year Sabbath on the land and that it wouldn't make any difference. For more than half the years from Exodus to the Babylonian captivity they forgot this command to rest the land, and then God's judgment came. According to 2 Chron. 30:21 it was because

they had not observed the Land Sabbath that the Babylonians conquered Israel and dragged the inhabitants away. So, for 70 years the land enjoyed the Sabbaths it had missed and Israel languored in Babylon until the Sabbath rest should be complete for the land.

But there is something else important about rest. By resting on this one day we show confidence in God's work and we admit we cannot do it all ourselves. To rest involves faith, faith to believe that something good happens even when we are not doing it.

Let's say you have a garden. You weed your rows of broccoli and beans regularly. You can look down the rows and see which have been weeded and which still need work. Saturday evening you stop working, not because you believe Rumpelstiltskin will come along that night and do the work for you. No, the unweeded rows will still be there Monday morning, but something else will have happened in us as we rest on Sunday. That something else is part of the meaning of 1 Cor. 15:58, "since you know that in the Lord your labor cannot be lost." The labor is not lost because by faith we admit we need to rest and so we place our confidence in God to work around, above and through our work while we rest on this day.

Unless we demonstrate in concrete ways like a Sabbath day for rest that we have confidence in God, we are merely talking about about salvation by faith. We show by our actions that we believe salvation comes by what we accomplish when we believe we must still be accomplishing on Sunday.

There was a good example of that sort of confidence in God when Israel was in the wilderness in Exodus 16. God sent the manna to feed the people. It came daily, but not on the Sabbath. The Israelites had to trust God to work on the Sabbath on two counts: (1) Previously, on weekdays, if the people gathered too much manna, the excess rotted. They had to trust God that on that special day something out of the ordinary would happen, and that the extra manna would not rot on the Sabbath. (2) If they didn't have enough manna for the Sabbath, however, they would go hungry, for no new manna came that day; therefore they had to trust God to honor His command for them to rest on the Sabbath.

So the clue to obeying this command is to gain a fresh vision of God. That will enable us to step outside our frantic-paced society and to rest in

to page fourteen

The Lecture Method Revisited

John R. Yeatts



THE title of this article may evoke within you a sudden outburst, "Oh, No!" You may quickly turn the page. Your urge to skip this article (an urge I hope you will resist) arises because the words "lecture method" conjure up a picture of a loyal saint, standing before a long-suffering class, with quarterly in hand, talking on and on to fill up the forty-five minutes designated for Christian Education.

Experiences like this led church leaders to jump for the discovery method (discussion) of teaching when it was introduced into public schools. The premise behind this method is that the learner finds out principles for himself without having them explained to him by someone else. The coming of this method was like a breath of fresh air in many Christian education circles.

Therefore, Sunday schools began to move away from lecture toward a discussion-oriented approach. It is not uncommon today to sit through a Sunday school entirely structured around the teacher's provocative questions which the class attempts to answer. When someone is asked how the Sunday school class went, he or she will say: "It went well, we had a lot of discussion" or "It didn't go so well; no one would discuss."

Now, I must admit that I feel better being in a discussion class than in a lecture class. Yet, I feel that just discuss-

ing a topic for an hour also falls short of the ultimate in Christian education. Unless there is some constructive input in a session, we do little more than share our ignorance with the rest of the class. Although the discussion method helps us to fill up the hour painlessly, I am not sure that it is always the best use of time.

Learning theorist David Ausubel contends that the best way to communicate verbal truth is through—all things—the lecture method. He reasons that discovery approaches are extremely time consuming without being demonstrably superior. Instead, he proposes "expository teaching."

To those of us in Christian education, Ausubel should be very reassuring. Much of Christian education is by lecture, whether we like it or not. Without doubt, the most common device of Christian education is the sermon. In spite of all the experimental forms of preaching, the sermon remains basically a lecture.

Nevertheless, by emphasizing the lecture method, I do not suggest that we go on lecturing as we have in the past. For communicating truth, there are good lectures and there are poor lectures. I will suggest three principles of a good lecture based on the work of Ausubel.

A good lecture should include organizers. An organizer is a set of ideas or concepts given to the learners before the lecture. This helps the learner to structure the overall con-

tent of the lecture in such a way that he can remember the material and incorporate it into his mental processes.

An organizer may be a good title for what is to be learned; a short outline of the main ideas on a chalkboard, an overhead projector, or a duplicated handout; or a short introductory paragraph which tells the student beforehand what will be talked about.

I was in a worship service recently where the pastor had the three points of his sermon printed in the bulletin. That is an example of an organizer. It gives a structure to the presentation and, thus, helps the learner to understand and remember what is taught.

A good lecture uses similarities and contrasts. A good teacher will highlight the differences between new material and old material. For example, a teacher lecturing on Paul's concept of faith may point out how Paul's idea of faith as trust differs from James's idea of faith as belief. The contrast will help the learner to remember the concept.

In addition to pointing out contrasts, a good teacher will relate the similarities of new material to old. For example, a teacher communicating Paul's concept of faith will show how it is similar to many things we do everyday, from trusting in a chair to hold us when we sit, to trusting a friend not to betray a confidence.

A good lecture will communicate meaningful learning. Meaningful

The writer is Associate Director, Board of Christian Education.



The Quiz that boosted Lancaster into 4th place. The Huron Valley Youth for Christ finished 3rd and the Mid-American Nazarene 6th in the final placings.

Members of the Lancaster Team (left to right): Mary Kreider, Polly Faulkner, Pete Montgomery, Hobie Crystle, John Huber.

learning is that which relates the new material to the learner's past experiences as well as to other ideas he is currently learning. A well chosen illustration makes learning meaningful to the individual.

Jesus Christ was a master at using illustrations. He illustrated the idea of the kingdom by relating it to a mustard seed and a yeast. Jesus' listeners had experience with each of these things. The most common device that Jesus used in teaching was the illustration; he called it the parable.

Using illustrations is a way to make learning meaningful, which is essential to communicating through lecture.

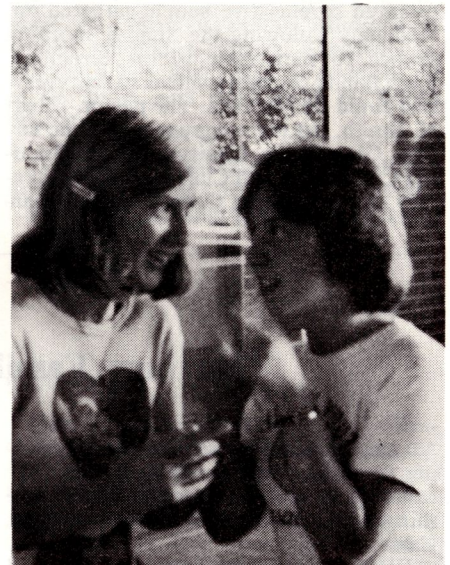
I have made a case for restoring the lecture as a valid method of teaching. Let me close with a caution. The lecture is not the only method. It is appropriate for certain situations and inappropriate for others. For example the lecture is not suitable for students up to twelve years of age because such children are not capable of the kind of abstract thinking which the lecture approach requires.

Instead of using the lecture method in every situation for every group, it should be combined with other methods to formulate a balanced teaching approach. The lecture is one tool among other tools—discussion, question and answer, buzz groups, role play, debates, drama. It should not be neglected or overused. When done properly, the lecture is an effective method of communicating God's truth.

October 25, 1977

World Bible Quiz 1977

Three Brethren in Christ teams participated in the World Bible Quiz, August 26-27 in Anderson, Indiana. The Lancaster team placed fourth, the Grantham team ninth, and a Tri-Church team composed of other quizzers from Lancaster, Grantham and Centerville placed fifteenth. This is a considerable achievement since two of the top three teams were all star teams: The Christian Missionary Alliance All Stars (1st) and the Bethany Area Nazarene All Stars (2nd). A



Esther Zook (Grantham) and Polly Faulkner (Lancaster) compare notes or plot strategy.

Youth for Christ team from Huron Valley placed third.

Congratulations to Dave Zook of Grantham who placed fifth in individual scoring, Polly Faulkner of Lancaster who placed sixth, and Dennis Davis of Grantham who placed sixteenth. Charles Crider coached the Lancaster team; Linda Osborne the Grantham team; and Donna Sider the Tri-Church team.

The biblical book to study for next year's quiz is Romans.



Elizabethtown Congregation Breaks Ground

The Elizabethtown congregation celebrated Ground Breaking for the new church facilities on August 28, 1977. One hundred seventy-five people gathered immediately following the Sunday morning service to participate in the ceremony. Each family brought a shovel so that everyone could be involved. The pastor, Elbert N. Smith, led the congregation in the service. Glen Pierce, Chairman of the Building Committee, and Clair Hoffman, Secretary of the Building Committee, also par-

ticipated in the celebration. Milton Byers, representing the Jacob Habecker Construction Company, directed the congregation in breaking ground and in commitment to build this church to the glory of God.

The church will be located just east of Elizabethtown on High Street at the corner of High Street and 283 Bypass. The total cost of the building and furnishings is projected at \$610,000. The contractor estimates completion date in 14 months.

Roxbury Family—Holiness Camp

Large crowds, keen enthusiasm, inspiring sermons, prayer periods at the altar resulting in spiritual victories—all of these things characterized Roxbury Holiness Camp 1977.

Beginning the first Friday of camp, an unusually large number of families arrived with their tents and trailers. Then throughout the entire camp, good attendance and an atmosphere of expectancy continued.

"Preaching Holiness Today" was the camp theme, and a keynote message with this title was given by Bishop C. B. Byers, the Camp Director.

The co-evangelists for the camp were Rev. Morton Dorsey and Rev. Henry Landis. They preached stirring, biblical messages, urging everyone present to receive God's saving and sanctifying grace.

The music ministries were directed by Eugene Heidler and the Evangels (consisting of Rev. and Mrs. Heidler and Donna Zook.) The praise chorus "Thy Loving-kindness" soon became a favorite with everyone and served as an unofficial theme song for the camp. What an inspiration it was to see a full tabernacle of 1,500 people raising their hands in praise to God while singing this chorus!

Other music features were the Pilgrim Chapel Brethren in Christ Choir (from Brooklyn, New York) and the Gospel Tide Hour Choir.

Kenneth and Audrey Brubaker and their assistants gave careful and enthusiastic leadership to the children's camp, with the theme "He Lives Today."

Earl Lehman and Dale W. Engle directed activities for the teen camp, with Doug Sider as guest speaker.

Missions Day was a time of inspiration and also of heart-searching challenge. The missions offering was \$12,964.02.

The guest speaker for the closing weekend was Dr. Benjamin Reid, pastor of the First Church of God, Los Angeles. Dr. Reid's ministry was a crowning joy to the camp.

Many persons summarized their evaluation of the camp by saying, "This is the best year that Roxbury Camp has ever had."

Next year's camp is scheduled for August 2-13, 1978, with evangelists Eldon Fuhrman and Luke Keefer, Sr.

John B. Hawbaker
Associate Director

SUNDAY

from page eleven

God one day—Sunday. Confidence in God is rarely easy. It won't be easy even guided by the principles of holiness and rest to decide exactly what things to do and not to do. My question for myself, which you may also find useful, is, what am I ready to do or refrain from doing in order that Sunday will be a day that leads to God's blessing on me?

I feel certain that was a long way from the minds of the legislators who voted 141-56 to preserve Pennsylvania's Blue Laws, but then it is not always on the minds of those who worship God week after week in churches and who would like to observe Sunday, if only they knew how.

Brethren in Christ Youth in Summer Service

Nelson Hostetter, Executive Coordinator, Mennonite Disaster Service, reports that two Brethren in Christ youth participated in the Youth Squads sponsored by MDS providing service opportunities during the summer months.

Lee Winger, Carlisle, Pa., congregation, was a member of the Williamson, W. Va., group and Sally Harmon, Upland, Calif., congregation, participated in the Loveland, Colo., Youth Squad. This was Sally's third summer in MDS.

Raymond Hess, Souderton, Pa., congregation, is the Brethren in Christ representative for Mennonite Disaster Service.

Niagara Christian College

Record Enrollment

On September 6, 1977, Niagara Christian College opened its doors to 191 students, which is the largest student enrollment ever. The young people represent over 15 denominations, with 58% of the Canadian students from Brethren in Christ homes. Foreign students come from Hong Kong, U.S.A., Iran, French Guinea and Indonesia.

New Faculty Members

Three new faculty members joined the staff this fall. Stanley Douglas taught in a mission school in Nigeria. Timothy Walker is experiencing his first year of teaching. Both these men hold their degrees as well as credentials from the Ontario College of Education. The former teaches Mathematics and the latter, English. Miss Carol Baker teaches economics, accounting, and business-law.

Facilities Added

Over the summer months, two new classrooms were added to the campus, to accommodate a growing enrollment. The construction work was accomplished by volunteer labor. Alvin Sider and Bruce Sider, both highly qualified in building and electrical expertise provided the necessary oversight for a sturdy building.

Evangelical Visitor

CONFERENCES

Allegheny

The **Five Forks congregation** reports several special evening programs. On Sept. 4, the musical, "Men of Righteousness Make a Strong Nation," was presented by Charles Spurgeon Lady. The following Sunday evening, the Christ's Crusaders presented the film, "Please Make Me Cry." Rev. W. Rupert Turman is the pastor.

On Sunday, Sept. 4, the Youth Group of the **Jemison Valley congregation** sponsored a Galilean Service at Brubaker's pond. Former member of the congregation, Rev. Harry Plank, was guest speaker. Special music was given by The Michaels from Mansfield. Mr. and Mrs. Jay Heisey hosted a fellowship dinner for the adults and Bishop and Mrs. Ginder on Sept. 8. The pastor is Rev. Thomas Bouch.

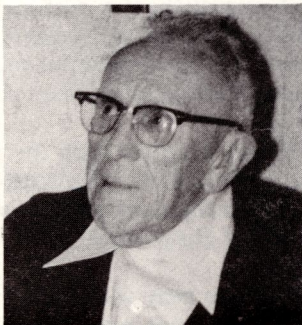
Atlantic

The **Hummelstown congregation** received five persons into fellowship on Sunday, Sept. 11. Rev. Andrew Slagenweit is the pastor.

The **Manor congregation** held a Family Life Conference on Sunday, Sept. 18. Mrs. Ruth Dourte, Christian counselor and pastor's wife from Lancaster, was the guest speaker and held sessions both in the morning and evening. The pastors at Manor are Rev. John Hawbaker and Dale W. Engle.

The **Palmyra congregation** held a Missions Conference on Sept. 21, 24, and 25. A Poverty Meal was served preceding the Saturday evening service. Rev. J. Robert Lehman and Ralph Palmer are the pastors.

Canadian



September 5 was the 90th birthday of **David Pollard** who is a member of the Boyle congregation. An Open House was held in Mr. Pollard's home in honor of his birthday.

Rev. and Mrs. Amos Buckwalter were installed as the pastoral couple of the **Kirkland Lake congregation** on Sunday, Sept. 11.

An Installation Service was held on Sunday, Sept. 11, for **Blair and Gloria Welbourn**, pastoral couple of the **Matachewan congregation**.

On Sunday, Aug. 7, the **Port Colborne congregation** held a baptismal service for

seven persons. Homecoming and dedication of their enlarged facility will be held on Sunday, Oct. 30. The pastor is Rev. Gordon Gilmore.

Central

The **Bethel Community congregation** held Open House during the Sunday school hour on Oct. 16. The pastor is Rev. Devon Bontrager. Ken Krause is the Sunday school superintendent.

Former bishop, Rev. John Hostetter, brought the morning message to the **Napanee congregation** on Sunday morning, Sept. 11, Homecoming Day. Rev. Hostetter also spoke at a Capital Funds Drive dinner on Monday evening, Sept. 12. This effort towards the reduction of capital indebtedness had as a goal \$12,000 to be given during the remainder of 1977. At the victory dinner, Sunday, September 18, it was revealed that the goal had been exceeded with \$18,180 having been given or pledged. The congregation joined in singing the doxology and later joined hands as the pastor, Eugene Wingert, led in prayer.

Pacific

The **Alta Loma Brethren in Christ congregation** observed its 1st anniversary on Sunday, Sept. 11. Rev. and Mrs. John Graybill, missionaries to Japan, were guests with Rev. Graybill bringing the morning message. The pastor is J. Ralph Wenger.

Births

Heister: Melanie Lee, born May 15, to Darl and Joan Heister, Souderton congregation, Pa.

Hess: Sean Michael, born June 27, to Ray and Cinday Hess, Souderton congregation, Pa.

Landis: Timothy John, born Sept. 1, to Jacob and Lois Landis, Souderton congregation, Pa.

Lofthouse: Melanie Lois, born Aug. 24, to Mr. and Mrs. Stan Lofthouse, Rosebank congregation, Ont.

Maley: Joanna Leigh, born Sept. 7, to Ronald and Carole (Mumma) Maley, Lancaster congregation, Pa.

Mitten: Sara Nicole, born July 31, to Ted and Lois Mitten, Ashland congregation, Ohio.

Sommers: Benjy Chad, born Aug. 23, to Jo and Sharon Sommers, Uniontown congregation, Ohio.

Weary: Crystal May, born Sept. 6, to Clyde and Connie (Claudy) Weary, Five Forks congregation, Pa.

Weddings

Beagen-Elliott: Ruth Elliott and Mike Beagen, August 21, in the Lakeview Community Brethren in Christ Church.

Caster-Myers: Faye Elaine, daughter of Mr. and Mrs. Harry N. Myers, Orrstown, Pa., and Mark Alan, son of Mr. and Mrs. Lee I. Caster, Jr., Wichita, Ks., July 30, in the Air Hill Brethren in Christ Church with Rev. Roger N. Witter officiating.

Garis-Linsinbiger: Karen Kaye, daughter of Mrs. Mildred Linsinbiger, Harleysville, Pa., and Merle L., son of Mr. and Mrs. Marvin Garis, Rolston, Pa., in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Grote-Ruth: Elaine B., daughter of Mr. and Mrs. Walton Ruth, Telford, Pa., and Stephen E., son of Mr. and Mrs. Paul Grote, Harleysville, Pa., in the Souderton Brethren in Christ Church with Rev. John A. Byers officiating.

Melhorn-Berry: Elizabeth F., daughter of Rev. and Mrs. William Berry, New Berlin, Pa., and Verlyn R., son of Rev. and Mrs. Kenneth Melhorn, Selingsgrove, Pa., Sept. 3, in the Winfield Baptist Church with Rev. John L. Rosenberry officiating.

Newcomer-Fenby: Norma Christine, daughter of Mr. and Mrs. Wallace Fenby, Reisterstown, Md., and Steven Roy, son of Mr. and Mrs. Roy Newcomer, Waynesboro, Pa., Aug. 6, in the Sandymount United Methodist Church, Sandymount, Md., with Rev. Alan Strett, brother-in-law of the bride, and Rev. Virgil N. Books officiating.

Oelfke-Titsworth: Donna Titsworth and Bob Oelfke, Sept. 10, in the Lakeview Community Brethren in Christ Church.

Obituaries

Baer: Mrs. Rachael R. Baer, R. 1, Orrstown, Pa., born Nov. 2, 1911, died Aug. 22, 1977. She was the daughter of John and Edith Yohe. She was married to Nicholas Baer, who survives. She is also survived by two daughters: Mrs. Eula Jones and Mrs. Ruby Shaffer; four sons: David J., Harry E., Edgar L., and Howard R., three brothers; a sister; 20 grandchildren; and 5 great-grandchildren. She was a member of the Air Hill Brethren in Christ Church where the funeral service was conducted by Rev. Roger N. Witter. Interment was in the Pleasant Hall Cemetery.

Shannon: Mrs. Elsie L., born Feb. 19, 1900, in Ashland Co., Ohio, died Aug. 16, 1977, in Mansfield General Hospital. She was the daughter of Reuben and Maude (Yeater) Brubaker. On Sept. 17, 1924, she was married to Jess C. Shannon who preceded her in death July 8, 1966. She is survived by a daughter, Mary French; two sons: Donald and James; and two brothers. She was a member of the Brethren in Christ Church. The funeral service was held in the Gilbert Funeral Home with Rev. Arthur Climenhaga and Rev. Ted Mitten officiating. Interment was in the Chestnut Grove Cemetery.

The Prayer Way

Pat Kenoyer



HAVE you ever noticed," a pastor recently asked me, "how prayer stands out in the book of Acts?" He went on to point out that the Christians were in prayer when the Holy Spirit came upon them. Cornelius was in prayer when the angel appeared and directed him to send for Peter. Peter was in prayer when God instructed him to receive the men Cornelius had sent. It was prayer that brought salvation to the Gentiles. By prayer Dorcas was raised from the dead. By prayer Paul and Silas were released from prison, and through prayer Paul received direction from God. The Bible abounds with examples of the importance of prayer.

The emphasis on prayer, however, didn't end with the completion of the Scriptures. It has continued through centuries in the life of every outstanding Christian. When you read the writings or life stories of people such as Andrew Murray, R. A. Torrey, Charles Finney, John Wesley, Brother Lawrence, and others, prayer shines out as one of the most polished jewels of their spiritual lives. It was in the hours of prayer that they came to know God in an intimate and personal way.

But these men have been dead and gone for years. And our tendency is to think that all great prayer achievements belong to the past. That isn't so. Christians today are seeing thrilling answers to their prayers. Books by contemporary writers such as Corrie ten Boom and Frances Hunter testify to wonderful answers to prayer. Almost every gathering of Christians is blessed by descriptions of things God is doing in response to prayer.

George Mueller learned by experience the best way for him to start the day was to read and "mull over" the Scripture. Mueller found this naturally led him to prayer. Torrey said that prevailing prayer is always attached to the study of God's Word. Other great prayer warriors are known to have prayed with their Bibles open in front of them.

Besides their dependence on the Word of God, persons of prayer teach and practice total commitment. They call it by different names, but they all describe the same thing: a life of living totally for God, letting Him lead and direct in every area.

The enemy will work against anyone who embarks on a life of prevailing prayer. Andrew Murray stressed that prayer is a fight, a battle with enemy forces. Two Christians told me what they experienced when they began a life of intercessory prayer. They both said, "I have never experienced such attacks from the devil." One drew back from prayer, the other fought on to victory and to the greatest prayer life she has ever known.

The most common deterrent to prayer is "busyness." The activities of life will crowd in and smother prayer to death if we let them. Satan knows this and uses the daily press of life to keep us from prayer. Some have criticized a set time of prayer as legalistic, but it seems to be the only way a person develops a strong, consistent prayer life. John Wesley, Hudson Taylor, George Mueller, and E. M. Bounds all rose to spend the first part of the day with God. Hannah Smith discovered that getting up early was not the best method for her; yet she, too, made time for prayer. These people chose a time when they could be free to concentrate on God.

Brother Lawrence equated prayer with the presence of God. McCheyne and Thomas Kelly also stressed a life of continuous prayer. They recognized prayer as fellowship with God, the realization of His presence with us wherever we are.

The Bible commands us to pray without ceasing. Many Christians testify that this is not only possible but also urgently needed for a strong spiritual life. It's tied in with total commitment and with receiving from God direction, guidance, spiritual faith, and grace to live for Him. It's the abiding life Jesus described in John 15:1-7.

Are we ready to pay the price of giving up our own plans and ideas in order to live out God's plans for us? That is the deciding issue in whether we will see answers to our prayers. Others have, and they testify to the glorious benefits they enjoy because of that commitment—benefits that far outweigh any earthly rewards.

Which is most important—my way, or a life of prayer?